

SS. Peter and Paul Roman Catholic Mission

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**To Restore and Defend Our Ecclesiastical Traditions of the Latin Rite to the
Diocese of Harrisburg**

SS. Peter and Paul Roman Catholic Chapel

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“...this missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may freely and lawfully be used... **Accordingly, no one whatsoever is permitted to infringe or rashly contravene this notice of Our permission, statute, ordinance, command, precept, grant, direction, will, decree and prohibition. Should any person venture to do so, let him understand he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.**”

**Pope St. Pius V, Papal Bull, *QUO PRIMUM*, Tridentine codification of the
"received and approved" immemorial Roman rite of Mass**



Sunday within the Octave of Corpus Christi

Within the Octave of Corpus Christi

St. Paulinus, Bishop, Confessor

June 22, 2025

For the feast of Corpus Christi, the Church has chosen the Thursday between the Sunday on which she speaks of God's mercy towards men and the consequent duty of fraternal charity among Christians (First Sunday after Pentecost), and this Sunday when she resumes the same thread of thought (Epistle) and presents the Kingdom of Heaven in the form of the Parable of the Supper (Gospel).

Nothing could be more appropriate to the Blessed Eucharist, as the banquet where all souls are united by love to Christ their Spouse and to all the members of His mystical body; no time could have been chosen better than when the history of Samuel is being read in the breviary; Samuel who was consecrated to God from his earliest childhood to dwell near the Ark of the Lord and to become priest in the sanctuary of the Most High.

In the liturgy for this season we see how this young child, offered to God by his mother, served the Lord in the Temple with a pure heart and nurtured himself on God's truth.

"In those days," the breviary tells us, "the word of the Lord was precious... there was no manifest vision"; for Heli was at the same time proud and weak; and his two sons Ophni and Phinees were faithless to God and slack in His service. Yet at that very moment the Lord revealed Himself to the child Samuel, for as our Lord tells us, He reveals Himself to "little ones", and hides Himself from the proud.

"It is to the humble," says St. Gregory, "that the secrets of the divine plan have been revealed, and that is why Samuel was called as a child." God foretold to Samuel the punishment which would fall on Heli and his house, and as a matter of fact soon after, the Ark was taken by the Philistines, Heli's two sons were killed and Heli himself died. Moreover almighty God had withheld his revelations from the high priest, because he and his sons made too little of heavenly joys, symbolized by "the great supper" spoken of in today's Gospel, and were more attached to the delights of the body than of the soul.

Applying to them a passage from St. Gregory in today's homily we may say that they "had reached a state in which they had lost all appetite for interior joys, for the very reason that they had held aloof from them and had long lost the habit of relishing them. Since they were not willing to enjoy interiorly the sweetness offered them, they loved the hunger that came upon them from without."

Heli's sons had in fact been taking the meats offered to God and eating them themselves and Heli, their father had let them go their own way. It was in divine consolations alone that Samuel, who had always lived with Heli in the Temple, found his delight. The food of which he partook was that supplied by God Himself, when He told him His secrets in contemplation and prayer. "The child slept, which means," says St. Gregory, "that his soul was at rest without care for earthly things." The saint explains in his commentary on today's Gospel that "the joys of the body which kindle in us beforehand an ardent desire for their possessions, soon bring disgust upon him who tastes them, by the very fact of his satiating himself with them, while on the contrary, spiritual joys arouse contempt before they are possessed, but stir up desire for them when once they have been obtained; so that he who has tasted them is the hungrier, the more he is fed."

And this explains how souls who find all their delight in the pleasures of this world refuse to share in the banquet of the Christian Faith, wherein the church nourishes all with the teaching of the Gospel. "Taste and see," continues St. Gregory, "that the Lord is sweet. By these words the Psalmist expressly tells us: You do not know His sweetness if you do not taste it. But touch the food of life with the palate of your heart, that experiencing His graciousness you may be able to love Him.

“Man lost these delights when he sinned in paradise, out of which he came when he had closed his lips to the food of eternal sweetness. It follows from this that having been born in the pains of this exile, we reach such a state of disgust with our life here below, that we no longer know what we ought to desire” (Matins).

But by the grace of the Holy Ghost, “we have passed from death unto life,” (Epistle), so that, like humble little Samuel, we, the weak, the poor and the lame of the Gospel should seek our joys near our Lord’s tabernacle and in intimate communion with Him. We must avoid pride and earthly things that we may be instructed in the fear and love of God’s Holy Name (Collect), and thus constantly directed by Him “our life on earth may more be likened to that of heaven,” that “it may be vouchsafed to us who have received the sacred gifts, that the more often we assist at the celebration of these divine mysteries, the more surely they may avail to the salvation of our souls” (Postcommunion).

INTROIT:

Ps. 17. The Lord became my protector, and He brought me forth into safety; He saved me, because He was well pleased with me.

Ps. I will love Thee, O Lord, my strength: the Lord is my strength, and my refuge, and my deliverer. Glory be, etc. The Lord became my protector, etc.

COLLECT:

Make us, O Lord, to have a perpetual fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Through our Lord, etc.

O God, who under a wonderful sacrament hast left us a memorial of Thy passion, grant us, we beseech Thee, so to venerate the sacred mysteries of thy Body and Blood that we may ever feel within us the fruit of Thy redemption. Who liveth and reigneth, etc.

O God, who hast promised a hundredfold hereafter and life everlasting to those who in this world leave all things for Thy sake, mercifully grant that following in the footsteps of the holy Bishop Paulinus, we may be enabled to despise the things of earth and desire only those of heaven. Who livest and reignest, etc.

EPISTLE: *1 John 3, 13-18.*

Dearly beloved, wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brethren in need, and shall shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

EXPLANATION People who are really pious have always something to suffer from the wicked world, as, Jesus foretold, but they do not cease to love their persecutors as their best friends, and are ready, if necessary, to give their life for their enemies, as Christ did. Thus should all Christians act; for the love of our neighbor and even of our enemies is a universal command, a law that binds all; it is the life of the soul. Hatred deprives the soul of this life and makes man a murderer, because hatred is the beginning of murder, and often ends in homicide. By love we know the true Christians (John. 13, 35). St. John even considers love the certain sign of being chosen for eternal life, when he says: We know, we have passed from death to life, because we love the brethren. Alas! how few will be chosen from among the Christians of to-day, because there is so little love among them! Empty compliments, assurances of friendships &c. love appears only in words, only on the tongue; and such idle, ephemeral, worthless love is found everywhere in this world; but that which is love in truth and reality, which shows charity to the suffering, how rare it is! and yet only to this love is promised eternal life, because it alone rests on the love of God.

GRADUAL:

Ps. 119. In my trouble I cried to the Lord, and He heard me. O Lord, deliver my soul from wicked lips and a deceitful tongue. Alleluia, alleluia.

Ps. O Lord, my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me. Alleluia.

GOSPEL: *Luke 14, 16-24.*

At that time, Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things were ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and must needs go out, and see it; I pray thee hold me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper.

How is the parable of the great supper to be understood?

By the supper is meant the kingdom of God upon earth, the Church of Christ, in which are deposited all the treasures of grace, for the nourishment, strengthening, and sanctification of our souls. It is a *great* supper, because the Church is to take in all men of all times.

Jesus, the God-Man, Himself prepares this supper by establishing His Church. The servant represents the apostles and the successors whom He sends into all the world, to call both Jew and gentiles. The first invited were the Jews, to whom the coming of the Messias had been announced beforehand, and who were the first called to the Church.

What is denoted by the excuses of those invited?

He who bought a farm signifies those proud and avaricious men who seek only for temporal goods; he who wished to try his five yoke

of oxen represents those too busy persons who find no time to do anything for God and heaven; finally, he who could not come on account of his wife stands for those sensual persons who, through the lusts and pleasures of sense, render themselves insensible to heavenly joys.

Now as the Jews, by such worthless excuses, had shown themselves unworthy to be received into the kingdom of God, they were accordingly shut out, and others called in their stead.

Who are these others?

First, the humble and docile Jews, who were the opposite of the proud, avaricious, and sensual Pharisees; and in the next place those gentiles prepared for Christianity, who, through the apostles and their successors, were brought into the Church from the four quarters of the world.

In what other sense may this parable be understood?

St. Gregory interprets it as referring to the Most Holy Sacrament of the Altar. That is, indeed, a feast to which all are invited, which offers the fullness of graces and spiritual gifts, and is, therefore, fitly called a great feast; it is despised by the sensual, proud, and earthly; but to the penitent, the humble, the loving, it conveys innumerable blessings and inestimable benefits.

SUPPLICATION I thank Thee, O most merciful Jesus that Thou hast called me into Thy Church, permitting me so often to share in the banquet of Thy love, and that by Thy sufferings and death Thou hast obtained the joys of heaven for me. Urge me as seems pleasing to Thee, compel me by temporal trials that by the use of these graces I may obtain the place which Thou hast prepared for me in heaven.

OFFERTORY:

Ps. 6. Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake.

SECRET:

May this offering, O Lord, that is to be dedicated to Thy name, purify us and carry us on from day to day to the leading of a heavenly life. Through our Lord, etc.

We ask, O Lord, that Thou grant in mercy to Thy Church the gifts of unity and peace, which are mystically signified under the gifts we offer. Through our Lord, etc.

Grant us, O Lord, that we may unite with the oblation of the altar the sacrifice of perfect charity, and be zeal in doing good may deserve Thy eternal mercies. Through our Lord, etc.

PREFACE:

It is truly meet and just, right and profitable unto salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God. For by the mystery of the Word made flesh the light of Thy glory hath shone anew upon the eyes of our mind: so that while we acknowledge Him as God seen by men, we may be drawn by Him to the love of things unseen. And therefore with the angels and archangels, the thrones and dominions, and the whole host of the heavenly army we sing a hymn to Thy glory, saying again and again: Holy, Holy, Holy, etc.

COMMUNION:

Ps. 12. I will sing to the Lord, who giveth me good things, and I will sing to the name of the Lord Most High.

POSTCOMMUNION:

As we have received, O Lord, these sacred gifts, we pray that with the frequentation of this mystery the work of our salvation may grow. Through our Lord, etc.

Make us, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, whereof the temporal reception of Thy precious body and blood is a figure. Who liveth and reigneth, etc.

Grant us, O Lord, through these holy mysteries that spirit of lowliness and piety which Thy holy Bishop Paulinus drew from this divine fountain, and through his intercession pour forth in Thy bounty the riches of Thy grace on all who call upon Thee. Through our Lord, etc.

Detached from evil by the fear of the Lord, and ennobled with holy love by the gift of piety, the soul feels the want of knowing how she is to avoid what she must fear, and how to find what she must love. The Holy Ghost comes to her assistance, and brings her what she needs, by infusing into her the gift of knowledge...The light of our soul is Faith, which was infused into us at our Baptism. By the gift of knowledge, the Holy Ghost empowers our Faith to elicit rays of light strong enough to dispel all darkness.... Preserve us, O God, from those sad inconsistencies, of which so many are guilty, who follow Thy guidance today, and the maxims of the world tomorrow; wretched double-dealing, which displeases God and does not please the world...O divine Spirit! Suffer not the treachery of the Satan to triumph. Be Thou ever within us, aiding us to distinguish truth from falsity, and right from wrong. Dom Gueranger, *The Liturgical Year* on the Gift of Knowledge

**Our Lord Jesus Christ, in testifying that those who are not with Him are His adversaries, does not designate any particular form of heresy, but declares that all heretics who do not gather with Him scatter His flock and are His enemies.
Pope Leo XIII, *Satis Cognitum***

“Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.”
St. Paul, II Thessalonians 2:15



“But I say unto you, that none of these men that were invited shall taste of my supper.”

PROPER OF THE SAINTS FOR THE WEEK OF JUNE 22nd:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Intention/Notes
22	Sun	Sunday within the Octave of Corpus Christi [Second Sunday after Pentecost] Within the Octave St. Paulinus, BpC	sd	W		Mass 9:00 AM & Noon; Confessions & Rosary of Reparation before Mass
23	Mon	Within the Octave Vigil of the Nativity of St. John the Baptist	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
24	Tue	Nativity of St. John the Baptist Within the Octave	d1cl	W		Mass 8:30 AM; Rosary of Reparation before Mass
25	Wed	Within the Octave St. William, Ab Within the Octave of St. John the Baptist	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
26	Thu	Octave Day of Corpus Christi Ss. John & Paul, Mm Within the Octave	dm	W		Mass 8:30 AM; Rosary of Reparation before Mass
27	Fri	Sacred Heart of Jesus Within the Octave (Our Lady of Perpetual Help)	d1cl	W	A	Mass 8:30 AM & Evening Mass at 6:00 PM; Rosary of Reparation before Mass
28	Sat	St. Irenaeus, BpM Within the Octave Within the Octave Vigil of Ss. Peter & Paul (Most Pure Heart of BVM)	d	R		Mass 9:00 AM; Confessions 8:30 AM; Rosary of Reparation before Mass
29	Sun	Ss. Peter & Paul, App Sunday within the Octave of the Sacred Heart [Third Sunday after Pentecost] Within the Octave	d1cl	R		Mass 9:00 AM & Noon; Confessions & Rosary of Reparation before Mass

ANNOUNCEMENTS:

Ss. Peter & Paul Chapel is open to its members at any time of the day or night for visits to our Lord in the Blessed Sacrament.

When Jesus announced the institution of the Eucharist, many of His hearers were scandalized, and some of His disciples, who had been following Him up to that time “went back and walked no more with Him” (Jn. 6, 67). But Peter, in the name of the Apostles, gave this beautiful testimony of faith : “Lord... Thou hast the words of eternal life. And we have believed and have known, that Thou art the Christ, the Son of God” (Jn. 6, 69-70). Belief in the Eucharist, therefore, seems to be the touchstone of the true disciples of Jesus, and the more intense this belief, the more it reveals a profound and intimate friendship with Christ. On the other hand, disbelief in the true presence is the touchstone of those who would betray our Lord for, Jesus answered them: “Have not I chosen you twelve; and one of you is a devil?” Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve (Jn. 6, 71-72). Fr. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

"Besides, I cannot doubt at all about Your real presence in the Eucharist. You have given me such a lively faith that, when I hear others say they wish they had been living when You were on earth, I laugh to myself, for I know that I possess You as truly in the Blessed Sacrament as people did then, and I wonder what more anyone could possibly want." St. Teresa of Avila

MORAL LESSON CONCERNING THE VICE OF IMPURITY

I have married a wife, and therefore I cannot come (Luke 14, 29).

From this foolish excuse it would seem as if married life were an obstacle to arriving at the heavenly banquet, whereas lawful, chaste, Christian marriage is, on the contrary, a means of eternal salvation for those to whom the gift of continency is not given. The excuse of this married man was not grounded on his station in life, but on his inordinate inclination for carnal pleasures which render the one who gives way to it, unfit for spiritual or heavenly things, for the sensual man perceiveth not the things that are of the Spirit of God (I Cor. 2, 14).

Unfortunate indeed are they who suffer themselves to be carried away by their sensual lusts, who give away the priceless jewel of chastity and purity of heart which makes man equal to the angels (Matt. 22, 30), who for a momentary enjoyment of sinful pleasure lose that white and precious garment in which chaste souls will shine forever in heaven before the face of God! What benefit does the impure man derive from the gratification of vile lust? He gains the anger and contempt of God; intolerable disgust when the sin is consummated; the torment of a remorseful conscience, and unless he repent, the eternal torments of hell, for the apostle says: Do not err: neither fornicators, nor adulterers, nor the effeminate shall possess the kingdom of God (I Cor. 6, 9-10). It is seen from the examples of the Old Law, how much God hates and abominates the sins of impurity. Why did God regret having created man (Gen. 6, 6)? Why did He destroy all except a very few, by a universal deluge (Gen. 6, 17)? Why did He lay the cities of Sodom and Gomorrah in ashes by pouring upon them fire and brimstone (Gen. 19)? Why did He punish the two brothers Her and Onan, by a sudden death (Gen. 38, 7-10)? Why did He permit the whole tribe of Benjamin to be extirpated (Judges 20)? Because of their detestable sins of impurity. And is not this vice an object of the just wrath of God? By these sins an impure man disgraces his body which should be a member of Christ, a temple of the Holy Ghost; he disgraces his soul the image of God, purified and purchased by the precious blood of Christ, and lowers himself beneath the animal, which, void of intellect, follows its instinct; he weakens the power of his body and soul, and ruins his health; he loses the respect of the good, scandalizes his fellowmen, voluntarily separates himself from the communion of saints, deprives himself of the sanctifying grace of God and participation in the merits of Jesus and His saints, and, if he continues like an animal to wallow in this vice, he finally falls into such blindness and hardness of heart that eternal truths, death, judgment, hell, and eternity no longer make any impression upon him; the most abominable crimes of impurity he considers as trifles, as human weaknesses, no sin at all. He is therefore but seldom, if ever, converted, because the evil habit has become his second nature, which he can no longer overcome without an extraordinary grace from God. This God seldom gives, because the impure man generally despises ordinary means and graces, and therefore despairs and casts himself into the pool of eternal fire, where the worm dies not, and where with Satan and his angels the impure shall be forever tormented.

Do not suffer yourself to be deceived, Christian soul, by the words "love and friendship", which is sought to cover this vice and make it appear a weakness clinging to man. This impure love is a fire which has its origin in hell, and there it will eternally torment the bodies in which it has prevailed. That which God so much detests and so severely punishes, certainly cannot be a trifle, a human weakness! Impress deeply on your heart that all impure thoughts, desires and looks, to which you consent, all impure words, songs, exposures, touches, jokes, and such things, are great sins which exclude you from the kingdom of heaven, into which nothing defiled can enter. Remember that he who looks at a woman with a lustful desire, has already, as Christ says, committed adultery in his heart (Matt. 5, 28). We must, then, carefully guard against "such trifles", as the wicked world calls them, if we do not wish to expose ourselves to the greatest danger of losing our souls. Although it is difficult for an impure person to be converted, yet he should not despair. God does not cast away even the greatest sinner; Jesus forgave the adulteress in the temple, and forgave and received Mary Magdalen. But he who wishes to repent must make use of the proper means to regain the grace of God, and prevent a relapse. Those who have not defiled themselves by the sin of impurity can make use of the following means:

1. Constant prayer. Hence the admonition of the wise King; As I knew that I could not otherwise be continent, except God gave it, I went to the Lord and besought him (Wisd. 8, 21).
2. Mortification of the flesh by fasting and abstinence. Jesus says these impure spirits can in no other way be cast out but by prayer and fasting (Matt. 17, 20).
3. The frequent meditation on the four last things, and on the bitter sufferings of our Lord; for there is, says St. Augustine, no means more powerful and effective against the heat of lust than reflection on the ignominious death of the Redeemer.
4. The quiet consideration of the temporal and eternal evils which follow from this vice, as already described.
5. The love and veneration of the Blessed Virgin who is the mother of beautiful love, the refuge of all sinners, of whom St. Bernard says: "No one has ever invoked her in his necessity without being heard."
6. The careful mortification of the eyes. The pious Job made a covenant with his eyes, that he would not so much as look upon a virgin (Job 31, 1).
7. The avoidance of evil occasions, especially intercourse with persons of the other sex. "Remember," says St. Jerome, "that a woman drove out the inhabitants of paradise, and that you are not holier than David, stronger than Samson, wiser than Solomon, who all fell by evil intercourse."
8. The avoidance of idleness: for idleness, says the proverb, is the beginning of all evil.
9. The immediate banishing of all bad thoughts by often pronouncing the names of Jesus and Mary, which, as St. Alphonsus Ligouri says, have the special power of driving away impure thoughts.
10. The frequent use of the holy Sacraments of Penance and of the Altar. This last remedy in particular is a certain cure if we make known to our confessor our weaknesses, and use the remedies he prescribes. The Scripture says that frequent Communion is the seed from which virgins spring, and the table which God has prepared against all temptations that annoy us.

COLLECT Inflame, O Lord, our loins and hearts with the fire of Thy Holy Spirit, that we may serve Thee with pure bodies, and please Thee with clean hearts. Amen.

Dogma - The Proximate Rule of Faith, the Formal Object of Divine & Catholic Faith

Now, first of all, let us see what is dogma. In the mouth of the world it means some positive, imperious, and overbearing assertion of a human authority, or of a self-confident mind. But what does it mean in the mouth of the Church? It means the precise enunciation of a divine truth, of a divine fact, or of a divine reality fully known, so far as it is the will of God to reveal it, adequately defined in words chosen and sanctioned by a divine authority.

It is the precise enunciation of a divine truth or of a divine reality; for instance, the nature and the personality of God, the Incarnation, the coming of the Holy Ghost, and suchlike truths and realities of the mind of God, precisely known, intellectually conceived, as God has revealed or accomplished them. Every divine truth or reality, so far as God has been pleased to reveal it to us, casts its perfect outline and image upon the human intelligence. His own mind, in which dwells all truth in all fulness and in all perfection, so far as He has revealed of His truth, is cast upon the surface of our mind, in the same way as the sun casts its own image upon the surface of the water, and the disc of the sun is perfectly reflected from its surface. So, in the intelligence of the Apostles, when, by the illumination of the Holy Ghost on the Day of Pentecost, the revelation of God was cast upon the surface of their intellect, every divine truth had its perfect outline and image, not confused, nor in a fragmentary shape, but with a perfect and complete impression. For instance, that God is One in nature; that in God there are Three Persons, and one only Person in Jesus Christ. Next, it is not enough that a truth should be definitely conceived; for if a teacher know the truth, and is not able to communicate it with accuracy, the learner will be but little the wiser. And therefore God, who gave His truth, has given also a perpetual assistance, whereby the Apostles first, and His Church from that day to this, precisely and without erring declare to mankind the truth which was revealed in the beginning; and in declaring that truth the Church clothes it in words, in what we call a terminology: and in the choice of those terms the Church is also guided. There is an assistance, by which the Church does not err in selecting the very language in which to express divine truth. For who does not see that, if the Church were to err in the selection of the words, the declaration of truth must be obscured? We are conscious every day that we know with perfect certainty what we desire to say, but, from the difficulty of finding or choosing our words, we cannot convey our meaning to another. The Church is not a stammerer as we are. The Church of God has a divine assistance perpetually guiding it, to clothe in language, that is, in adequate expression, the divine truth which God has committed to her trust. Therefore a dogma signifies a correct verbal expression of the truth correctly conceived and known. But, lastly, it is not sufficient that it be clearly understood in the intellect and accurately expressed in words, unless the authority by which it is declared shall be divine; because without a divine authority we cannot have a divine certainty; without a divine authority we can have no such assurance that the doctrine which we hear may not be erroneous. The Apostles were such a divine authority, for they spoke in the Name of their Master. Their successor to this day is the Church, which, taken as a whole, has been, by the assistance of the Holy Ghost, promised by our Divine Lord and never absent from it, perpetually sustained in the path of truth, and preserved from all error in the declaration of that truth. Therefore ‘He that heareth you heareth Me’ is true to this day. He that hears the voice of the Church hears the voice of its Divine Head, and its authority is therefore divine. This, then, is a dogma: a divine truth clearly understood in the intellect, precisely expressed in words and by a divine authority. There are many things which follow from this. First, it proves that the Church of God must be dogmatic: and that any body which is not dogmatic is not the Church of God. Any body or communion that disclaims a divine, and therefore infallible, authority cannot be dogmatic, because it is conscious that it may err. And therefore the Catholic Church alone, the Church which is one and undivided throughout the world, united with its centre in the Holy See,—this, and this alone, is a dogmatic Church (as the world reproachfully reminds us), and on that I build my proof that it alone is the Church of God. A teaching authority which is dogmatic and not infallible is a tyranny and a nuisance: a tyranny, because it binds the consciences of men by human authority, liable to err; and a nuisance, because as it may err, in the long-run it certainly will, and ‘if the blind lead the blind, shall they not both fall into the ditch?’ We see, then, what dogma means. The Holy Catholic Church always has been and always must be dogmatic. In this, and in no other sense, is it dogmatic; for it delivers nothing to us to be believed except upon divine authority, and that which it so delivers was revealed by God. Cardinal Henry Edward Manning, *Glories of the Sacred Heart*

The Evangelist, says St. Augustine, “made use of a word which has a special import, when he said: the soldier ‘opened Jesus’ Side’ with a spear. He did not say struck the Side, or wounded the Side, or anything else like that; but he said he opened Jesus’ Side. He opened it; for that Side was like the door of life; and when it was opened, the Sacraments (the Mysteries) of the Church came through it.... This was predicted by that door which Noe was commanded to make in the side of the Ark, through which were to go those living creatures which were not to be destroyed by the deluge; and all these things were a figure of the Church.”

Dom Gueranger, *The Liturgical Year on the Sacred Heart of Jesus*

“Idolatry is committed, not merely by setting up false gods, but also by setting up false devils; by making men afraid of war or alcohol, or economic law, when they should be afraid of spiritual corruption and cowardice.” G.K. Chesterton

The Holy Eucharist is both a *sacrament* and a *sacrifice*. These two elements are most closely united; for the Sacrifice of the Mass makes present the Victim which we receive in Holy Communion. Communion is not, according to the common teaching, an *essential* part of the sacrifice; it is, however, an *integral* part since it is by virtue of communion that we partake in the sentiments of the victim and share in the fruits of the sacrifice. The essential difference between the one and the other is that the sacrifice refers *directly to the glory of God* whilst the sacrament's *immediate end is the sanctification of our souls*. These two objects are but one in reality, for to know and love God is to glorify Him. Each, therefore, contribute to our spiritual progress.

Rev. Adolphe Tanquerey, S.S., D.D., *The Spiritual Life*

“Luther was the apostle of the very opposite of what the Sacred Heart reveals. Instead of the merciful God, as known and loved in the previous ages, Luther would have the world believe Him to be the direct author of sin and damnation, who creates the sinner for crime and eternal torments, and for the mere purpose of showing that He could do anything, even injustice! Calvin followed; he took up the blasphemous doctrines of the German apostate, and riveted the protestant principles by his own gloomy and merciless logic. By these two men, the tail of the dragon dragged the third part of the stars of heaven.”

Dom Gueranger, *The Liturgical Year* on the Sacred Heart of Jesus

On Reparation to the Sacred Heart

And truly the spirit of expiation or reparation has always had the first and foremost place in the worship given to the Most Sacred Heart of Jesus, and nothing is more in keeping with the origin, the character, the power, and the distinctive practices of this form of devotion, as appears from the record of history and custom, as well as from the sacred liturgy and the acts of the Sovereign Pontiffs. For when Christ manifested Himself to Margaret Mary, and declared to her the infinitude of His love, at the same time, in the manner of a mourner, He complained that so many and such great injuries were done to Him by ungrateful men -- and we would that these words in which He made this complaint were fixed in the minds of the faithful, and were never blotted out by oblivion: “Behold this Heart” -- He said -- “which has loved men so much and has loaded them with all benefits, and for this boundless love has had no return but neglect, and contumely, and this often from those who were bound by a debt and duty of a more special love.” In order that these faults might be washed away, He then recommended several things to be done, and in particular the following as most pleasing to Himself, namely that men should approach the Altar with this purpose of expiating sin, making what is called a Communion of Reparation, -- and that they should likewise make expiatory supplications and prayers, prolonged for a whole hour, -- which is rightly called the “Holy Hour.” These pious exercises have been approved by the Church and have also been enriched with copious indulgences.

But how can these rites of expiation bring solace now, when Christ is already reigning in the beatitude of Heaven? To this we may answer in some words of St. Augustine which are very apposite here, -- “Give me one who loves, and he will understand what I say” (In Johannis evangelium, tract. XXVI, 4). For any one who has great love of God, if he will look back through the tract of past time may dwell in meditation on Christ, and see Him laboring for man, sorrowing, suffering the greatest hardships, “for us men and for our salvation,” well-nigh worn out with sadness, with anguish, nay “bruised for our sins” (Isaiah liii, 5), and healing us by His bruises. And the minds of the pious meditate on all these things the more truly, because the sins of men and their crimes committed in every age were the cause why Christ was delivered up to death, and now also they would of themselves bring death to Christ, joined with the same griefs and sorrows, since each several sin in its own way is held to renew the passion of Our Lord: “Crucifying again to themselves the Son of God, and making him a mockery” (Hebrews vi, 6). Now if, because of our sins also which were as yet in the future, but were foreseen, the soul of Christ became sorrowful unto death, it cannot be doubted that then, too, already He derived somewhat of solace from our reparation, which was likewise foreseen, when “there appeared to Him an angel from heaven” (Luke xxii, 43), in order that His Heart, oppressed with weariness and anguish, might find consolation. And so even now, in a wondrous yet true manner, we can and ought to console that Most Sacred Heart which is continually wounded by the sins of thankless men, since --as we also read in the sacred liturgy -- Christ Himself, by the mouth of the Psalmist complains that He is forsaken by His friends: “My Heart hath expected reproach and misery, and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none” (Psalm Ixviii, 21).

Pius XI, *Miserentissimus Redemptor*, On Reparation to the Sacred Heart

St. Paul says that Antichrist “sitteth in the temple of God” . . . This is not the ancient Temple of Jerusalem, nor a temple like it built by Antichrist, as some have thought, for then it would be his own temple . . . this temple is shown to be a Catholic Church, possibly one of the churches in Jerusalem or St. Peter’s in Rome, which is the largest church in the world and is in the full sense “The Temple of God.” [.....] This false prophet possibly at the behest of Antichrist usurps the papal supremacy... His assumed spiritual authority and supremacy over the Church would make him resemble the Bishop of Rome... He would be Pontifex Maximus, a title of pagan emperors, having spiritual and temporal authority. Assuming authority without having it makes him the False Prophet... Though he poses as a lamb, his doctrines betray him. Fr. Herman B. Kramer, *The Book of Destiny*, interpretation of Apocalypse

The Absolute Necessity of “Prayer and Penance”



However, in the face of this satanic hatred of religion, which reminds Us of the “mystery of iniquity” [Thess. 2, 7] referred to by St. Paul, mere human means and expedients are not enough, and We should consider ourselves wanting in Our apostolic ministry if We did not point out to mankind those wonderful mysteries of light, that alone contain the hidden strength to subjugate the unchained powers of darkness. When Our Lord, coming down from the splendors of Thabor, had healed the boy tormented by the devil, whom the disciples had not been able to cure, to their humble question: “Why could not we cast him out?” He made reply in the memorable words: “This kind is not cast out but by prayer and fasting” [Matth. 17, 18-20]. It appears to Us, Venerable Brethren, that these Divine words find a peculiar application in the evils of our times, which can be averted only by means of prayer and penance.

Mindful then of our condition, that we are essentially limited and absolutely dependent on the Supreme Being, before everything else let us have recourse to prayer. We know through faith how great is the power of humble, trustful, persevering prayer. To no other pious work have ever been attached such ample, such universal, such solemn promises as to prayer: “Ask and it shall be given you, seek and you shall find, knock and it shall be opened to you. For every one that asketh, receiveth; and

he that seeketh, findeth; and to him that knocketh, it shall be opened" [Matth. 7, 7]. "Amen, amen I say to you, if you ask the Father anything in my name He will give it you."

And what object could be more worthy of our prayer, and more in keeping with the adorable person of Him who is the only "mediator of God and men, the Man Jesus Christ" [I Tim. 2, 5], than to beseech Him to preserve on earth faith in one God living and true? Such prayer bears already in itself a part of its answer; for in the very act of prayer a man unites himself with God and, so to speak, keeps alive on earth the idea of God. The man who prays, merely by his humble posture, professes before the world his faith in the Creator and Lord of all things; joined with others in prayer, he recognizes, that not only the individual, but human society as a whole has over it a supreme and absolute Lord.The Divine Heart of Jesus cannot but be moved at the prayers and sacrifices of His Church, and He will finally say to His Spouse, weeping at His feet under the weight of so many griefs and woes: "Great is thy faith; be it done to thee as thou wilt" [Matth. 15, 28.]. Pope Pius XI, *Charitate Christi Compulsi*, On the Sacred Heart

Prayer to the Sacred Heart of Jesus

O Sacred Heart of Jesus, fountain of eternal life, Your Heart is a glowing furnace of Love. You are my refuge and my sanctuary. O my adorable and loving Savior, consume my heart with the burning fire with which Yours is aflamed. Pour down on my soul those graces which flow from Your love. Let my heart be united with Yours. Let my will be conformed to Yours in all things. May Your Will be the rule of all my desires and actions. Amen. *St. Gertrude the Great*

THE NINE FIRST FRIDAYS DEVOTION AND THE TWELVE PROMISES OF THE SACRED HEART MADE TO ST. MARGARET MARY

- I WILL GIVE THEM ALL THE GRACES NECESSARY FOR THEIR STATE OF LIFE.
- I WILL GIVE PEACE IN THEIR FAMILIES
- I WILL CONSOLE THEM IN ALL THEIR TROUBLES.
- THEY SHALL FIND IN MY HEART AN ASSURED REFUGE DURING LIFE AND ESPECIALLY AT THE HOUR OF DEATH.
- I WILL POUR ABUNDANT BLESSINGS ON ALL THEIR UNDERTAKINGS.
- SINNERS SHALL FIND IN MY HEART THE SOURCE AND INFINITE OCEAN OF MERCY.
- TEPID SOULS SHALL BECOME FERVENT.
- FERVENT SOULS SHALL SPEEDILY RISE TO GREAT PERFECTION.
- I WILL BLESS THE HOMES IN WHICH THE IMAGE OF MY SACRED HEART SHALL BE EXPOSED AND HONORED.
- I WILL GIVE TO PRIESTS THE POWER TO TOUCH THE MOST HARDENED HEARTS.
- THOSE WHO PROPAGATE THIS DEVOTION SHALL HAVE THEIR NAME WRITTEN IN MY HEART, AND IT SHALL NEVER BE EFFACED.
- THE ALL-POWERFUL LOVE OF MY HEART WILL GRANT TO ALL THOSE WHO SHALL RECEIVE COMMUNION ON THE FIRST FRIDAY OF NINE CONSECUTIVE MONTHS THE GRACE OF FINAL REPENTANCE; THEY SHALL NOT DIE UNDER MY DISPLEASURE, NOR WITHOUT RECEIVING THE SACRAMENTS; MY HEART SHALL BE THEIR ASSURED REFUGE AT THE LAST HOUR.

The Beatitudes are the most heroic or perfect fruits of the Holy Ghost in man. Like the fruits they are acts which proceed from the infused virtues as perfected by the gifts of the Holy Ghost. But they are the most perfect divinely human acts which man can perform. Consequently Christ Himself has attached a reward to them both in this life and in the next. Christ gives us eight beatitudes in the Sermon on the Mount... All the beatitudes are a promise from Christ that those who perform the works of the beatitudes will achieve the blessed vision of God in the next life. But they are also a foretaste of Heaven in this life. For a man is happy to the extent that he has a reasonable hope to attain true happiness. And the man who produces the works of the beatitudes through the virtues and gifts of the Holy Ghost has a well-founded hope that God will reward the perfection of his human acts with the final divine gift of the vision of God. Fr. Walter Farrell, O. P., *My Way of Life*

"Every judgment of conscience, be it right or wrong, be it about things evil in themselves or morally indifferent, is obligatory, in such wise that he who acts against his conscience always sins." St. Thomas Aquinas

Obstacles that Prevent Devotion to the Sacred Heart

1) TEPIDITY

"I would thou were cold or hot," says our amiable Savior, "but because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of my mouth." [Apoc. 3:15-16]. ...A tepid soul is in a state of blindness caused by the passions ---- a state of continual dissipation ---- by the multitude of venial sins, and by the withdrawal of grace brought on by resistance. This blindness brings the formation of a false conscience, causing the person to have neither the will nor courage to correct serious venial sins. What renders this state more dangerous and what compels Jesus Christ to reject a tepid soul from His Heart, is that it is, in a certain sense, desperate, because tepidity is rarely if ever cured.

As sins committed by a tepid soul are not gross and scandalous, but are often purely interior, taking place only in the heart, they escape the attention of a lax conscience. Thus, it does not know the greatness of its evils, takes no pain to remedy them; whereas a great sinner is more in a state to be touched by his disorders and to conceive a horror for them because he knows them. It is in this sense that Our Savior says that it is better to be cold than tepid. As soon as a person begins to live in tepidity, he seeks himself in everything, continually looks for what will give pleasure. The marks by which a person can recognize whether he is in this dangerous state of tepidity are the effects produced on a tepid soul:

- A) great negligence in all prayers, Confessions without amendment, Communions without preparation;

- B) occupation with trifles;
- C) a perverse habit of doing all one's actions without any interior spirit, but by whim and custom;
- D) sloth in acquiring the virtues proper to one's state;
- E) disgust for spiritual things.

2) SELF-LOVE

It is only too true that people who are not influenced in their actions by self-love are very rare; Self-love dictates that the practices of virtue to be adopted are those which gives us the least trouble and suit our tastes best. We try to persuade ourselves that God does not demand such high sanctity from us, although He has given us great graces, or placed us in a state that demands the highest sanctity. We refuse to recognize the will of God when it contradicts our self-love. The reason is that, in truth, it is not the will of God that we take as our rule of conduct, but our own inclination We content ourselves with mere external rule, with natural or affected modesty, with apparent virtue which is the fruit of education, not grace we imagine that we have much virtue because we do not show many faults. From this source of self-love come those sterile desires, those fantastic projects on which naturally proud people feed. Certain grandiose projects are proposed but they take no further action to acquire holiness.

3) SECRET PRIDE

Secret pride is no less an obstacle to the love of Jesus Christ; in fact, there is no greater obstacle to perfection, than the spirit of vanity by which most people are dominated, Vanity feeds on its practice. Even our victories are weapons which the devil makes use against us, profiting by them to inspire us with pride. It may be said that of all the vices there is none which stopped more souls on the road to piety. From this spirit of vanity comes the immoderate desire to appear important and the extreme eagerness to succeed in everything we do ---- we labor for our own glory, and not the glory of God.

This same spirit infiltrates into the exercise of the greatest virtues, we become with our virtues, it is edifying; from this same source proceed most faults. Pride makes people wish to be popular, to possess the esteem and affection of everyone, with the result that they prefer to dispense themselves from their obligations rather than to disoblige anyone, and what is more strange, they try to cover this ambition under the specious pretexts of honesty and charity. People try to please God and man at the same time, and in doing so do not please God and often fail to please men.

From the same source spring delicacy on points of honor, cooling of friendship, grief resembling envy though not so malicious, secret pain at the success of others. The success of others is always attributed to accident; we are sensitive to the least offensive word, we will not pardon others if they are wanting in what we claim to be our rights.

Finally, some people pass for pious and think themselves so, who are guided by mere worldly prudence disguised under the name of common sense; it is even according to this false rule that they judge spiritual things. They limit the action of God in themselves and others according to the maxims of human prudence.

4) SOME UNMORTIFIED PASSION

The fourth obstacle to the devotion and the fourth source from which these defects arise that smother the love of Jesus Christ and consequently, devotion to the Sacred Heart, are certain unmortified passions, which sooner or later will be the cause of some great evil; they make war on all their passions, but somehow there is one predominate one which they spare, there is something which they regard as very dear, and which they will not touch. They kill the spirit of the world in themselves, but are pleased to see it in others, they moderate their outbursts of anger, but harbor jealousy; they mortify the external display but spend hours in witless conversations, under the pretext of amiability.

Finally, there are generous souls who resolve to conquer all obstacles and who make serious efforts, but who will not go against their natural bent; they spare some failing that is in harmony with their inclination, and this one enemy spared, this one unmortified passion, makes them limp along all their lives, and prevents them from arriving at this high perfection to which they are called. A small leak will sink a great ship, a single spark will cause a great fire; a single defect is sufficient to spoil an otherwise beautiful painting. We are sometimes astonished at seeing people who have grown old in the exercises of piety, really spiritual people and very mortified, who have, however, great imperfections which they condemn in others, but which they will not correct in themselves. These are great obstacles to the pure love of Jesus Christ and to the devotion to the Sacred Heart. True love of Jesus Christ will not endure these imperfections; this tepidity and secret pride.

Fr. John Croiset, S. J., *The Devotion to the Sacred Heart*

“It has spared nothing...”

One day (in 1690), when, according to her custom during the octave of Corpus Christi, St. Margaret Mary was deeply engaged in devotions before the Blessed Sacrament, the divine Savior appeared to her, showed her His Heart burning with love, and said: **“Behold this Heart, which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify its love. In return I receive from the greater part only ingratitude, by their irreverence and sacrilege, and by the coldness and contempt they have for Me in this sacrament of love. And what is most painful to Me is that they are hearts consecrated to Me. It is for this reason I ask thee that the first Friday after the octave of Corpus Christi be appropriated to a special feast to honor My Heart by communicating on that day and making reparation for the indignity that it has received. And I promise that My Heart shall dilate to pour out abundantly the influences of its love on all that will render it this honor or procure its being rendered.”**

Margaret obeyed, but met everywhere the greatest opposition, until finally, when she became mistress of novices, she succeeded, by the help of her divine Spouse, in animating her young charges to venerate the sacred Heart of Jesus. But this was not sufficient for her zeal. She persevered until she softened the opposition of the nuns, and kindled in all an equal devotion towards the most sacred Heart. Thence the devotion spread to the adjoining dioceses, where confraternities in honor of the most sacred Heart of Jesus soon sprung up. Pope Clement XIII, after having instituted a most rigorous examination of the whole affair, commanded that the feast of the Most Sacred Heart of Jesus should be solemnly celebrated throughout the whole Catholic Church every year, on the first Friday after the octave of Corpus Christi. **Goffines, *Devout Instructions***

Without Culture, Civilization (rule of law) is gone & order is only maintained through a Police State

“A social culture is an organized way of life which is based on a common tradition and conditioned by a common environment. . . . It is clear that a common way of life involves a common view of life, common standards of behavior and common standards of value, and consequently a culture is a spiritual community...Therefore from the beginning the social way of life which is culture has been deliberately ordered and directed in accordance with the higher laws of life which are religion.” Christopher Dawson

“Death, properly speaking, is not that which separates body and soul, but that which separates the soul from God. God is life, and he who is cut off from Him, perishes.” St. Cyril of Alexandria

It is true that we can only hope for moral certainty of our contrition, but if there is any way of quieting our minds on this point it is by forming an earnest resolution never to commit a fault deliberately and intentionally, and to keep to that resolution. Then nothing remains but faults of impulse, of inadvertence or simple frailty, to which the will only half consents. A firm resolution never to sin willfully readily obtains from God the grace of sorrow for those sins into which we fall. For the work of repentance is not our own but the gift of God; and He only promises it to those who make good use of His other graces. Doubt, then, O Christian soul, of the sincerity of your contrition until you have fully made up your mind to avoid every deliberate sin; but once this is your habitual disposition, then have no further uneasiness in the matter. Rev. John Grou, S. J., *Spiritual Maxims*

“If the faithful, especially the Italians, wish to preserve their lands, their houses, their wives, their children, their liberty, and their lives, if they wish to maintain that Faith into which they have been baptized and through which we are regenerated, let them at last trust in our word; let them take up their arms and fight.”

Pope Sixtus IV, 1480, addressed to all Catholics after the Ottoman Turks captured the southern Italian city of Otranto with a population of 24,000, killing more than 12,000 inhabitants and subjecting the rest to a life of slavery. This massacre led to the establishment of the Spanish Inquisition.

Liturgical Note: In the Msgr. Annibale Bugnini reformed, “Indult”, “extra-ordinary” Missal of 1962, which, according to Pope Benedict XVI, shares a common heritage with the *Novus Ordo*, the Octave of Corpus Christi was suppressed. It was Jesus Christ Himself who said that He wanted “the first Friday after the octave of Corpus Christi be appropriated to a special feast to honor My heart” thus liturgically drawing in the minds and actions of all faithful Catholics the closest connection between the Blessed Sacrament and the Sacred Heart. It is the close connection between our Lord’s Sacred Heart and the Blessed Sacrament that the enemies of our Faith hoped to destroy. The immemorial Roman rite is liturgically the perfect outward expression of the holy Catholic Faith, which we are morally bound to profess. Let us keep faithfully our traditions and bearing in mind that what we do is pleasing to God, beneficial for the Catholic Church and the salvation of souls, and an insult to the enemies of our holy religion.

Ecclesia Dei Communities – Faithful Geldings

I myself saw, in the years after 1988, how the return of communities which had been separated from Rome changed their interior attitudes; I saw how returning to the bigger and broader (Modernist) Church enabled them to move beyond one-sided positions and broke down rigidity so that positive energies could emerge for the whole.

Pope Benedict XVI, Papal Letter to bishops regarding the lifting of the SSPX excommunications, March 10, 2009

Baptism alone unites the individual Faithful to Christ

The death of Christ is the universal cause of man’s salvation: but a universal cause has to be applied to particular effects. Thus it was found necessary for certain remedies to be administered to men by way of bringing Christ’s death into proximate connection with them. Such remedies are the Sacraments of the Church. And these remedies had to be administered with certain visible signs: -- first, because God provides for man, as for other beings, according to his condition; and it is the condition of man’s nature to be led through sensible things to things spiritual and intelligible: secondly, because instruments must be proportioned to the prime cause; and the prime and universal cause of man’s salvation is the Word Incarnate: it was convenient therefore that the remedies, through which that universal cause reaches men, should resemble the cause in this, that divine power works invisibly through visible signs. St. Thomas Aquinas, *Summa contra gentiles*, Book IV, Chap. 56.

“Homosexuality is incompatible with the priestly vocation. Otherwise, celibacy itself would lose its meaning as a renunciation. It would be extremely dangerous if celibacy became a sort of pretext for bringing people into priesthood who don’t want to get married anyway. For, in the end, their attitude toward man and woman is somehow distorted, off centre, and, in any case, is not within the direction of creation of which we have spoken.

The Congregation for Education issued a decision a few years ago to the effect that homosexual candidates cannot become priests because their sexual orientation estranges them from the proper sense of paternity, from the intrinsic nature of priestly being. The selection of candidates to the priesthood must therefore be very careful. The greatest attention is needed here in order to prevent the intrusion of this kind of ambiguity and to head off a situation where the celibacy of priests would practically end up being identified with the tendency to homosexuality.” Benedict XVI, *Light of the World*, op. cit., pp. 152f.

Jesus Christ, Highpriest according to the order of Melchisedech, both Priest and King.

It is God Himself who imparts His powers to the priest. No one can and no one may venture to exercise the priestly office, if he has not been chosen and invested therewith by God. "Neither doth any man take the honor (priesthood) to himself, but he that is called by God, as Aaron was" (Heb. 5:4). It is self-evident that Christ is a priest, not according to His divine, but according to His human nature; for it is only by acts of His sacred humanity that He can perform the part of mediator and priest. "So Christ also did not glorify Himself that He might be made a highpriest" (Heb. 5, 5), but God has constituted Him a highpriest forever, and that with solemn oath: "The Lord hath sworn, and He will not repent: Thou art a priest forever according to the order of Melchisedech (Ps. 109:4).

The vocation and selection of Christ for the dignity of highpriest was already contained in the eternal decree of God that His divine Son should redeem the world by means of the Sacrifice of the Cross. His installation into the office of highpriest took place at the first moment of the Incarnation. Namely, as soon as the human nature was created and hypostatically (personally) united to the Eternal Word, the God-Man undertook, in cheerful obedience to the will and decree of His Heavenly Father, the task and mission of offering His precious life on the Cross as a sacrifice for the world, whereby the ancient sacrifices were not only replaced but far surpassed. This is touchingly expressed by St. Paul quoting and explaining the words of the Prophet (Ps. 39, 7-9; Heb. 10, 5-7).

After depicting the impotency and the inadequateness of the priesthood of the Old Law and of its sacrifices, the apostle continues: "Wherefore when Christ cometh into the world (that is, at the first moment of the Incarnation) He saith to God: Sacrifice and oblation (these empty figures of future goods) Thou wouldst not; but a body Thou hast fitted to Me (for sacrifice). Holocausts for sin did not please Thee. Then, said I, behold I come: at the head of the book it is written of Me: that I should do Thy will, O God (by the sacrifice of Myself)!" These words constitute the vow of Christ's sacrifice, that is, the solemn formula in which He vowed to His Heavenly Father, by the Sacrifice of the Cross "to re-establish all things that are in heaven and on earth" (Eph. 1, 10). Therefore, the Apostle adds: "In this will we were sanctified once for all by the Sacrifice of the Body of Jesus Christ," that is, by the one offering of His bloody atoning sacrifice, which was of infinite value and merit. Christ has acquired for us all grace and sanctification, in obeying with His human will the Divine will of His Father even to the death of the Cross.

Jesus Christ was infinitely worthy of being clothed and adorned with the most eminent dignity of highpriest. The priest, by his office, is mediator between God and man: it is chiefly by the offering of Sacrifice that he is to glorify God and to reconcile man to Him, and to obtain for man in return the favor and friendship of God, applying to him the fruits and graces of the Sacrifice. To be enabled to exercise, in a perfect manner, the office of mediator, he must also take a medium position, namely, be related and united to God as well as to men, in order to transact the affairs of both properly and successfully. The priest "is ordained for men in all things that appertain to God," to appease God's anger and to draw down His blessing upon the earth: therefore, he must be pleasing in the sight of God by being free from sin and by exalted sanctity; but he is also "ordained for men" to care for their salvation, to pray, to labor and to suffer: hence "he is taken from among men, that he may have compassion on them that are ignorant and that err; because he himself is also encompassed with infirmity" (Heb. 5, 1-2). In this twofold relation Christ unites in His person, in the most perfect manner, all that can render the priest acceptable to God and powerful with Him, full of compassion and mercy toward men.

Rev. Nicholas Gihl, *The Holy Sacrifice of the Mass: Dogmatically, Liturgically and Ascetically Explained*

WILL POPE LEO XIV RESTORE CATHOLIC MORALITY?

When Pope Francis taught that Catholics living in a state of adultery can under certain circumstances receive Holy Communion without repenting of Sin, he overturned the First Principle of Catholic Moral Theology and thus destroyed all Morality permitting any and every kind of sin.

St. Thomas lists the following as principles or sources of morality: 1) the moral object, that is, that to which the action tends of its very nature *primarily* and *necessarily*; 2) the circumstances of the act; 3) the purpose of the act.

FIRST PRINCIPLE: The primary and essential morality of a human act is derived from the object considered in its moral aspect.

The primary and essential morality of a human act is that which acts as the invariable basis of any additional morality. Now it is the moral object which provides such a foundation. This will be clear from an example. The moral object of adultery is the transgression of another's marriage rights. **This moral object remains the invariable basis of the moral character of the act, no matter what further circumstances or motives accompany the act.** It cannot be objected that in human acts the first consideration should be given to the motive rather than to the object of the act. For this motive is either the objective purpose of the act itself which is identical with the moral object, or the subjective purpose (the end of the agent) which presupposes moral goodness or evil in the object. Rev. Dominic Prummer, O.P., *Handbook of Moral Theology*

How Far Modern Judaism is identified with Freemasonry

Although the Jewish role in Freemasonry is for many reasons difficult to deal with, some acquaintance with that aspect of the subject is essential for an intelligent grasp of the whole. It is a common belief among Catholics and others that Freemasonry is somehow or other closely associated with modern Judaism. Our present purpose is to discuss how far such a belief is well-founded, and what is the nature of the relations between the two. We may say at once that the available evidence points at least to the following general conclusions: 1) That much of the external trappings of Freemasonry, such as its ritual, its terminology, its legends, etc., are of Jewish origin; 2) that the philosophy or religion of esoteric Freemasonry (that is of the inner circles and controlling power) is practically identical with the doctrines of the Jewish Cabala, which is the religion of philosophy of a certain section of the Jews; 3) that a certain group, probably very few in number, but of immense influence and power, are leading Freemasons; and 4) that a somewhat larger group of very influential Jews pursue the same ends as Freemasons, and use similar means, and are at least in close alliance with them. Rev. E. Cahill, S.J., *Freemasonry and the anti-Christian Movement*, 1930.

"For the Christian doctrine of the Incarnation is not simply a theophany—a revelation of God to Man; it is a new creation—the introduction of a new spiritual principle which gradually leavens and transforms human nature into something new. The history of the human race hinges on this unique divine event which gives meaning to the whole historical process." Christopher Dawson, *The Christian View of History*

"Naturalism is more than a heresy: it is pure undiluted anti-christianism. Heresy denies one or more dogmas; Naturalism denies that there are any dogmas or that there can be any. Heresy alters more or less what God has revealed; Naturalism denies the very existence of revelation. It follows that the inevitable law and the obstinate passion of Naturalism is to dethrone Our Lord Jesus Christ and to drive Him from the world. This will be the task of Antichrist and it is Satan's supreme ambition.... The great obstacle to the salvation of the men of our day, as the Vatican I Council points out in the first Constitution of Doctrine, what hurls more people into hell nowadays than at any other epoch, is Rationalism or Naturalism... Naturalism strives with all its might to exclude Our Lord Jesus Christ, Our One Master and Saviour, from the minds of men as well as from the daily lives and habits of peoples, in order to set up the reign of reason or of nature. Now, wherever the breath of Naturalism has passed, the very source of Christian life is dried up. Naturalism means complete sterility in regard to salvation and eternal life."

Cardinal Pie of Poitiers (1850-1880), considered as principle theologian of the social Kingship of Jesus Christ, his writing were on the right stand of St. Pius X.

COMMENT: Politics is concerned with the organization of life within a community. Liberalism is Naturalism in politics. It begins by denying Original Sin and presupposes natural goodness. It is then faced with the reality of fallen human nature and objective sin for which it is at a loss to comprehend. It consequently is constantly theorizing alternative causes for sin such as racism, sexism, feminism, etc. and proposing legal and social solutions such as communism which necessarily lead to ruin. Yet never to be dismayed, the Liberal always blames the failure of his programs on others who did not follow their plan of action with enough purity, with enough rigor, for sufficient time. Current articles from the Jesuit magazine, *America*, posted on their web site include: The Devastating Effect of Conversion Therapy on LGBT Catholics; Should Catholic Schools Teach Critical Race Theory?; Father James Martin (homosexual advocate) reviews a new little show called 'Friends.'; What Catholics can do to fight Islamophobia; Is it safe to bring my unvaccinated, unmasked 10-month-old to Mass? The Jesuits, who are responsible for the spiritual formation of Pope Francis, are Catholic apostates who have embraced Naturalism. Baptism should be considered an absolute impediment to joining the Order.

Behold, then, the whole of Christian perfection: - *love* and *sacrifice*. Who cannot, with God's grace, fulfill this twofold condition? Is it, indeed, so difficult to love Him Who is infinitely lovable and infinitely loving? The love that He asks of us is nothing extraordinary; it is the devotedness of love - the gift of oneself - consisting chiefly in conformity to the divine will. To want to love is to love. To keep the commandments for God's sake is to love. To pray is to love. To fulfill our duties of state in view of pleasing God, this is likewise to love. Nay more, to recreate ourselves, to take our means with the like intention is to love. To serve our neighbor for God's sake is to love. Nothing then is easier, God's grace helping, than the constant exercise of divine love and through this, steady advance toward perfection.

As for *sacrifice*, doubtless it seems hard. But we are not asked to love it for its own sake. It is enough if we love it for God's sake, or, in other words if we realize that here on earth one cannot love God without renouncing whatever is an obstacle to His love. Then sacrifice becomes first tolerable and soon even lovable. Does not a mother passing long, sleepless nights at the bedside of her son joyously undergo fatigue when she entertains the hope and, more especially, when she has the certainty of thereby saving his life? Now, when we accept for the sake of God the sacrifices He demands, we have not only the hope, but the certainty itself, of pleasing Him, of giving His glory and of working out the salvation of our own souls. In this, have we not for our encouragement the example and the help of the God-Man? Has He not suffered as much as and even more than we ourselves suffer, for the glory of His Father and the salvation of our souls. Shall we, His disciples, incorporated into Him in Baptism, nourished with His Body and Blood, shall we hesitate when we are to suffer together with Him, for His love and for His intentions? Is it not true that in the Cross there is gain, especially for loving hearts? "In the Cross" says the author of the *Imitation*, "is salvation; in the Cross is life; in the Cross is protection from enemies. In the Cross is infusion of heavenly sweetness." We shall conclude with the words of St. Augustine: "There are no labors too great for loving hearts. In fact, one finds pleasure therein, as we observe in the case of the fisherman fishing, the hunter at the chase, the merchant at the mart. For where there is love, there is no labor, or if there be labor, it is a labor of love." Let us then hasten toward perfection by this path of love and sacrifice.

Rev. Adolphe Tanquerey, *The Spiritual Life*

"Democracy is a beautiful theory, and would work admirably, if it were not for one little difficulty, namely, —the people are fallible, both individually and collectively, and governed by their passions and interest, which not infrequently lead them far astray, and produce much mischief.... We know of but one solution to the difficulty, and that is in RELIGION. There is no foundation for virtue but in religion, and it is only religion that can command the degree of popular virtue and intelligence requisite to insure to popular government the right direction and a wise and just administration. A people without religion, however successful they may be in throwing off old institutions, or in introducing new ones, have no power to secure the free, orderly, and wholesome working of any institutions. For the people can bring to the support of institutions only the degree of virtue and intelligence they have; We say, then, if democracy commits the government of the people to be taken care of, religion is to take care that they take proper care of the government, rightly direct and wisely administer it."

Orestes Brownson, *The American Republic: "Catholicity Necessary to Sustain Popular Liberty"* (1865). Brownson converted to Catholic faith 1844 and lost two sons in U.S. War between the States

Islamophobia?

In the 14th century, Clement V bemoaned that in Christian lands one hears “the public invocation of the sacrilegious name of Mahomet”; in the 15th century, Callixtus III denounced Islam as a “diabolical sect.” Pius II warned against Muhammad as a “false prophet,” and Pope Eugene condemned “the abominable sect of Mahomet”; in the 16th century Pope Leo X portrayed the Muslims as replacing the light of salvation with “totally unyielding blindness”; and in the 18th century, Pope Benedict XIV castigated Christians who indirectly promote “the errors of Mohammed” when they take Muslim names in order to avoid taxation and other penalties by Muslim authorities.

And there was harsh criticism of Islam in past centuries by saints such as Thomas Aquinas, or John of Damascus, who called Islam “diabolical.”

“Evil”? “Diabolical”? Overly harsh allegations? Many of us know good individual Muslims. But can the religion they belong to be evil? [.....]

Pope Francis said, “Faced with disconcerting episodes of violent fundamentalism, our respect for true followers of Islam should lead us to avoid hateful generalizations, for authentic Islam and the proper reading of the Koran are opposed to every form of violence.”

[.....] But in view of the hateful attitude toward other religions shown throughout Islamic scriptures, as well as the massive numbers of murders and church-burnings and persecutions we’ve seen for decades now, was such praise simply wishful thinking? *Condemnations* of obvious features of Islam are almost non-existent in today’s Church. [.....]

And as to “the religion of peace,” it’s time to take into account the traditional *Muslim* interpretation of “peace.” The world is divided into two “houses” – the House of Peace (Dar Al-Salaam) and the House of War (Dar Al-Harb). Only Muslims are within that first “house.” Howard Kainz, Emeritus Professor at Marquette University

The Love of Money: The Deep State is directed by the Avaricious and supported by the Avaricious

The bourgeois lives for money, not merely as the peasant or the soldier or even the artist often does, but in a deeper sense, since money is to him what arms are to the soldier and land is to the peasant, the tools of his trade and the medium through which he expresses himself, so that he often takes an almost disinterested pleasure in his wealth because of the virtuosity he has displayed in his financial operations. In short the bourgeois is essentially a *moneymaker*, at once its servant and its master, and the development of his social ascendancy shows the degree to which civilization, and human life are dominated by the money power.

Christopher Dawson, Catholic Historian

“Be bold and break with half measures and compromises; with mixing and matching teachings and compromising principles. If you continue to believe that you can ‘come to an arrangement’ with Heaven, that the rights of God are not so pressing, that some words of the Gospel and of the Church can be chosen and others not; if you believe that the Faith is nothing but a cupboard in which certain ingredients are stored and occasionally used to appease the conscience, and that it should not enter into the particulars of everyday life; if you do not want to take the Faith in its truth and the Gospel in its bareness, if you are not willing to be a Christian in all places and situations, to be nothing other than a Christian, integral and absolute, without calculated interests, you will, in fact, not understand this book — put it down..... Be one, walking on your only path toward your only destination, without wandering either to the left or to the right. Are you resolved to be a Christian? To be one completely? To be one exclusively? Come, I will tell you what it means to be a Christian and how to become one.”

Dom François de Sales Pollien, Carthusian prior and spiritual director, prologue to *Lived Christianity*

“Why, I ask, O damnable sodomites, do you seek after the height of ecclesiastical dignity with such burning ambition?”

St. Peter Damian, Doctor of the Church



“Restorationism has come to gag the Council. The number of groups of ‘restorers’ – for example, in the United States there are many – is significant. An Argentine bishop told me that he had been asked to administer a diocese that had fallen into the hands of these ‘restorers.’ They have never accepted the Council. There are ideas, behaviors that arise from a restorationism that basically did not accept the Council. The problem is precisely this: in some contexts, the Council has not yet been accepted. It is also true that it takes a century for a Council to take root. We still have 40 years to make it take root, then! [To doubt the Council is] in the final analysis, to doubt the Holy Spirit himself who guides the Church.”

Pope Francis the Incredible, interview from May 19, 2022 published in *La Civiltà Cattolica*

COMMENT: Only 40 more years of mindless babble until everyone is at last becomes a mindless babbler! That is hard to believe. Who would have thought that mindless babble could be sustained for 60 years? Yet there is no shortage of mindless clerical babblers. What is disturbing is this persistent effort to blame God for the destruction of the Church since the end of Vatican II. God, as every mindful person knows, was not invited to Vatican II. It was from the beginning to the end a purely human endeavor, a work of the personal non-infallible authentic ordinary magisterium of clerics grounded upon their grace of state. To attribute this sinful, heretical Council of DoubleSpeak to God may be one of those ‘sins that will not be forgiven in this world or the next.’ Making the accusation of “restorationism” is actually an open admission of corruption. Restore is derived from the Latin *restaurare* meaning to renew, to rebuild. Once the punishment promised at Fatima has cleared the traitors from Rome, the Restorationists will have their work cut out for them to do what Restorationists do, that is, to “renew, rebuild,” but fear not, ‘with God, all things are possible.’

Novus Ordo Church: The Lesser and Disordered Good

"A good proportionate to the common condition of human nature is found in many..., but the good that is above the common condition of nature is a small number... And since eternal bliss, consisting in the vision of God, surpasses the common condition of nature, there are but a few who are saved. And this shows the mercy of God that raises some to that salvation that the majority of men do not attain." St. Thomas Aquinas

COMMENT: All that God has created is good coming from that hand of God. All creation is hierarchically directed to the glory of the greatest good which is God Himself. Man is created in the image of God which consists in the spiritualization of a soul with the powers of reason and will. The reason of man is directed to know truth and the will of man is created to choose good. Man fails to obtain salvation when he lives on lies and thus the good he chooses is not good enough. It is not a good enough because it is a good that has a disordered reference to God and a disordered reference to God's creation. It is a disordered lie. Every saint commenting on the number saved says that very few men are saved. Jesus Christ said that the way of salvation is straight and the gate narrow while the way to damnation is broad and the gate wide. We are to strive to enter by the narrow gate with the few and turn away from the many. The narrow gate demands that the reason adheres to truth and the will to the greatest good which is God. The Novus Ordo Church uniformly is complacent and satisfied with lies and "a good proportionate to the common condition of human nature found in many." There is no possibility for salvation for anyone who is satisfied with lies and a lesser disordered "good proportionate to the common condition of human nature."

"The third conclusion is that it is most false that someone can be saved in the sect of Mohammed. The conclusion is apparent both from the things stated and from the refutation of the following errors.... because from the things stated above it is sufficiently clear.... that the law of Mohammed, as we have shown above, contains the most excessive deviations from the right faith, and is full of errors and vices. Therefore, it is impossible that in it there could be the hope of salvation for anyone..... Truly if Christ crucified is a scandal to the Jews, and foolishness to the Gentiles, certainly in the sect of the Saracens, who are numbered among the Gentiles, no one will be able to be saved...."

"From the points carefully considered above we are able to assemble twelve excellences or prerogatives of dignity by which the law of Christians is distinguished from the sect of Mohammed, on account of which Saracens and whatever other infidels, if they desire to become partakers of true beatitude, having abandoned every other sect, ought to run quickly to the faith of Christ and the Christian religion, outside of which there is no salvation, to be incorporated in it."

Cardinal Juan de Torquemada, Dominican theologian at the Council of Florence who died in 1468, Against the Principle Errors of the Perfidious Mohammad

Abp. Viganò exhorts Catholics to carry their crosses amid 'difficult' days: 'This is our time of trial'

In his first sermon since the election of Leo XIV, Abp. Viganò urges Catholics to reject novelty, embrace the cross, and persevere with hope in the Eucharistic presence of Christ.

Archbishop Carlo Maria Viganò

LifeSiteNews | June 4, 2025 | Robert Jones

Archbishop Carlo Maria Viganò has released a powerful Ascension Day sermon – the first published since the election of Leo XIV – urging Catholics to persevere through the current ecclesial crisis with supernatural faith and hope.



In the homily, Viganò reflects on Christ's words in John 16:16 and draws a striking contrast between appearances of abandonment associated with the Ascension, and the reality of divine victory.

"The absence of our King and Lord," he writes, "gives us the opportunity to testify to Him of our fidelity ... not when He conquers and triumphs ... but when even His generals betray Him."

Recalling the apostles watching the Lord ascend, he exhorts the faithful to see events not "from below," but "from above" – with eyes fixed on Heaven.

The Ascension, he explains, is not Christ's retreat but the prelude to Pentecost and the beginning of the Church's battle, culminating in the return of the *Rex tremendæ majestatis* ("King of Tremendous Majesty").

While acknowledging the exhaustion caused by decades of scandal, apostasy, and inversion of authority, Viganò insists this is the time to unite ourselves with the cross of Christ: "It is our cross ... a cross that the Lord has wisely calibrated so that with His Grace we may be able to carry it to the end."

"Without the *passio Ecclesiae*, it is impossible for the Mystical Body to triumph with Her Divine Head."

Viganò rejects the inversion of authority presumed by many: "It is not up to the flock to command the shepherds, the student to teach the teacher, the patient to give lessons to the doctor."

On that basis, he defends those who "reject the novelties introduced by false shepherds and mercenaries," stating that "we will not be judged on the basis of *Amoris Lætitia* or *Nostra Ætate*, but on the basis of the Gospel."

Viganò closes by noting that "It is not up to us – to any of us – to provide ordinary solutions in completely unique and extraordinary circumstances."

The answer is to endure until the end, confident in Christ's grace: "The flame of the Paschal Candle may be extinguished, but the flame of the red sanctuary lamp ... remains alive and burning."